

all his dominions, and in that order He Himself is the head, for though there are lords many and gods many, to us there is but one God who is the Father of our Lord and Saviour Jesus Christ, and he is our elder brother; and the higher we exalt them in our estimation and acts, the greater our glory.

Jesus communicates to his Saints, his younger brethren, what he will and when he will, according to their faith and obedience; for the Kingdom is his to establish, by subduing and bringing into subjection all things that are willing to be governed by the laws regulating his kingdom, which were given him by his and our Father; and when he hath brought all things in subjection unto himself, then shall the Son, our elder brother, be subject unto his and our Father, even as the Son now requires us to be subject unto himself, that God may be all in all, and over all, even according as He possesses knowledge beyond and over all the creatures of His creation.

Knowledge is power, or in knowledge consists power; and because God knows more than any of His creatures, He controls them at His pleasure; but could man arrive at the same knowledge with his God, He could have no more control over him, and we should again meet that chaotic confusion which constitutes hell. Order reigns in heaven, confusion in hell.

What then shall be done, if man is a creature of eternal progression, the time must certainly arrive when he will know as much as God now knows, be his progress ever so small. Admit the truth that man was made in the image of his God, and the difficulty is solved at once; for if man was created or formed in His image, He of course was once a man, and from manhood, by continual progression, became God, and He has continued to increase from His manhood to the present time, and on the same principle he may continue to increase without limit. And man also may continue to increase in knowledge and power, as fast as he pleases, and strive to become godlike, but God having greater experience, can increase the faster, consequently man can never come tip even with his maker, so as to know his God as his God knows him.

What then, is the meaning of the expression, "see as we are seen, and know as we are known?" It is that we shall see all things below us, in our scale of

existence, as God sees us and all things below Him in His scale of existence; for if we could see all that God sees, we should know as much as God knows, and God would cease to be God to us, for the Godhead signifies knowledge and power; and did man know as much as God, power over man would cease with God, and all heaven would be converted into a republic of Bedlam. But God by His knowledge has reserved the crown to Himself, and for His own use; and where the crown is, there is necessarily implied a kingdom; and where a kingdom is, a king. Consequently the government of Heaven cannot be a republic, according to the perceptions of a wicked world; and if it were, there could be no king, for his subjects being equal in knowledge with him would dethrone him; and there would be an eternal quarrel who should preside or sit in the chair of State, or act as umpire among his equals.

Who that is anxiously looking for a glorious hereafter would ardently desire such a state of things, such an order of government in the eternal worlds, so that he might go down to his grave in peace, shouting hallelujah! *vox populi vox Dei*, (the voice of the people is the voice of God,) the people omnipotent reign! and when we get beyond the veil of this mortal existence, we shall stand just as good a chance to be elected President of the whole as the God we adore.

Is this the glorious uncertainty that calms the souls of the Saints, while they contemplate the realities of eternal worlds, and their resurrection unto lives eternal? If it be, their hopes are vain, their faith is vain, and all their labor, toil, privations and sufferings are in vain, and in the end they will reap a reward according to their labors, sown to the wind to reap the whirlwind, which will prove them chaff instead of wheat.

But the Saints know in whom they have believed. Their God is King of kings, and Lord of lords; His dominion is over all, and He controls the workmanship of His hands as it pleaseth Him; He hath made known His decrees, and He will execute them.

In this the Saints rejoice, that their God knoweth all things pertaining to His dominions, and consequently has power to control all things in relation to His children, just as He pleases; and though all the creatures of His creation should cry

vox populi vox Dei, he would say unto them, I am God and there is none else beside me to dictate my works; do ye therefore whatsoever I command you; and he that doeth no more than I command, and seeketh not the interest of my kingdom, with his whole soul, and of his own accord deviseth not ways and means for the prosperity and good of my household

is an unprofitable servant; such are not sons but bastards; and such will leave my work, and will follow their love of money, which will cause them to run after the god of their own choice, and leave my people, and go down to perdition; or if they be saved at all, it will be to inherit a lesser glory, and be ruled over instead of being rulers.

HISTORY OF JOSEPH SMITH.

(Continued from page 377.)

On the 18th of March the High Priests assembled in the school-room of the Prophets, and were organized according to revelation, in prayer, by S. Rigdon. Doctor Hurlbut was ordained an Elder; after which Elder Rigdon expressed a desire that himself and Brother F. G. Williams should be ordained to the office to which they had been called, viz., that of Presidents of the High Priesthood, and to be equal in holding the keys of the kingdom with Brother Joseph Smith, jun., according to the revelation given on the 8th of March, 1833. Accordingly I laid my hands on Brother Sydney, and Frederick, and ordained them to take part with me in holding the keys of this last kingdom, and to assist in the Presidency of the High Priesthood, as my Counsellors; after which I exhorted the brethren to faithfulness and diligence in keeping the commandments of God, and gave much instruction for the benefit of the Saints, with a promise that the pure in heart would see a heavenly vision; and after remaining a short time in secret prayer, the promise was verified; for many present had the eyes of their understandings opened by the Spirit of God, so as to behold many things. I then blessed the bread and wine, and distributed a portion to each; after which many of the brethren saw a heavenly vision of the Saviour, and concourses of angels, and many other things, of which each one has a record of what they saw, &c.

March 23rd.—A Council was called for the purpose of appointing a committee to purchase land in Kirtland, upon which the Saints might build a Stake of Zion. Brothers Joseph Coe and Moses Daily were appointed to ascertain the terms of sale of certain farms; and Brother Ezra

Thayre to ascertain the price of Peter French's farm. The brethren agreed to continue in prayer and fasting for the ultimate success of their mission.

After an absence of about three hours Brothers Coe and Daily returned and reported that Elijah Smith's farm could be obtained for four thousand dollars; and Mr. Morley's for twenty-one hundred; and Brother Thayre reported that Peter French would sell his farm for five thousand dollars. The Council decided to purchase the farms, and appointed Ezra Thayre and Joseph Coe to superintend the purchase; and they were ordained under the hands of Sydney Rigdon, and set apart as general agents of the Church for that purpose.

On the 26th March a Council of High Priests, twenty-one in number, convened for the general welfare of the Church, in what was then called Zion, in Jackson County, Missouri. On account of a revelation, my letter, and an Epistle from the Church in Kirtland, a solemn assembly had been called, and a sincere and humble repentance manifested, insomuch that on the 26th of February, one month previous, a General Epistle had been written in Conference, which was satisfactory to the Presidency and Church at Kirtland. At the sitting of the Council of the 26th of March, according to the plan taught at the solemn assembly, which was, that the seven High Priests who were sent from Kirtland to build up Zion, viz.—Oliver Cowdery, W. W. Phelps, John Whitmer, Sidney Gilbert, Bishop Partridge and his two Counsellors, should stand at the head of affairs relating to the Church, in that section of the Lord's vineyard; and these seven men, with the common consent of the Branches comprising the Church

were to appoint presiding Elders, to take the watch care of the several Branches, as they were appointed. Now, therefore, as many of the High Priests and Elders went up to Zion, and commenced regulating and setting the Branches in order, allowing themselves as much power by the authority of their Priesthood, and Gift of the Holy Ghost, as those set apart and appointed to preside over the Branches; it became necessary to call the Council now spoken of, to set in order the Elders of Israel; when, after a long discussion, it was decided from the revelations, that the order taught in the solemn assembly was correct; and that the Elders, when they arrived at Zion, were bound by the authorities set in the Church, to be submissive to the powers that be; their labours and callings being more particularly to push the people together from the ends of the earth to the places the Lord appointed. This decision in Council gave general satisfaction, and the Elders soon saw the beauty of every man in his place.

April 2nd.—F. G. Williams was appointed, by a Council of High Priests, an agent to superintend and employ men to labour in the brick-yard on the French farm, also to rent the farm. The French farm was purchased on account of the stone quarry thereon, and the facilities for making brick, each essential to the building up of the city. The Council also instructed brother E. Thayre to purchase the tannery of Arnold Mason, in Kirtland.

On the 6th of April, in the land of Zion, which was within the western boundaries of the State of Missouri, about eighty official, together with some unofficial members of the Church, met for instruction and the service of God, at the Ferry on Big Blue river, near the western limits of Jackson County, which is the confines of the State and the United States. It was an early spring, and the leaves and blossoms, like a glimpse at paradise, enlivened and gratified the soul of man.

(To be continued.)

DR. BARTH writes from the interior of Africa, that grains of gold have been found in two rivers which flow into Lake Tehad, and that the mountains there abound with it.—*Doncaster Gazette.*

It is calculated that out of every 100 persons who have gone to California, 50 have been ruined; 40 are no better than they would have been had they remained at home; five, a little better; four, still better; and one has made a fortune.—*Family Herald.*

The day was spent in a very agreeable manner, in giving and receiving knowledge which pertained to this last kingdom. It being just 1800 years since the Saviour laid down his life that men might have everlasting life, and only three years since the Church had come out of the wilderness, preparatory for the last dispensation, they had great reason to rejoice: they thought upon the time when this world came into existence, and the morning stars sang together, and all the sons of God shouted for joy; when Israel eat the "Passover" as wailing came up for the loss of the first-born of Egypt; and they felt like the shepherds who watched their flocks by night, when the angelic choir sweetly sung that electrifying strain, "Peace on earth and good will to man;" and the solemnities of eternity rested upon them. This was the first attempt made by the Church to celebrate her birth-day, and those who professed not our faith talked about it as a strange thing.

While the Church was thus rejoicing, the news from abroad was, that 30,000 out of the population of 100,000 had died of starvation, in consequence of the famine produced by three years' drouth, followed by a flood in the Cape de Verd Islands; that sixteen shocks of an earthquake had been felt the previous February, at St. Kitts and Nevis, in the West India Islands; that the Polish Jews were about to visit Jerusalem; that war was raging between Turkey and Egypt; that a great fire had occurred in Liverpool; that volcanic eruptions, wars and rumours of wars, were prevailing in different sections of the earth, and fire-balls and fearful signs were seen in the heavens, with many other alarming appearances, which caused the hearts of the wicked to tremble, none of which were more awful than the continued spread of the Asiatic cholera in Europe, which had already swept from the earth, in the short space of fifteen years about sixty millions of inhabitants. (See *Evening and Morning Star*, April, 1833.)

EXTRACTS FROM A TREATISE ON TOBACCO BY JOEL SHEW, M.D.

(Concluded from page 381)

"From the habitual use of tobacco, in either of its forms, of snuff, and, or cigar, the following symptoms may arise:—A sense of weakness, sinking or pain at the pit of the stomach, dizziness or pain in the head, occasional dimness or temporary loss of sight, paleness and sallowness of the countenance, and sometimes swelling of the feet, an enfeebled state of the voluntary muscles, manifesting itself sometimes by tremulousness, weakness, squeaking, a hoarseness of the voice, rarely a loss of voice, disturbed sleep, starting from early slumbers with a sense of suffocation or feeling of alarm, incubus or night-mare, epileptic or convulsive fits, confusion or weakness of the mental faculties, peevishness and irritability of temper, instability of purpose, seasons of great depression of the spirits, long fits of unbroken melancholy and despondency, and, in some cases, entire and permanent mental derangement."—Dr. MUSSEY.

The Taste.—That tobacco injures the taste—I mean in a physiological sense—is almost too notorious to need mention. Those especially who chew are injured in this respect. Every one must have observed the dull and almost obliterated taste of the tobacco-chewer. Plain and wholesome food is utterly insipid to him. He must have every thing seasoned in the highest manner, and even then he often wonders that the food is so insipid. Luscious fruits, which are so pleasant to the undravaged palate, the tobacco-chewer loses all relish for, and often entirely abandons their use. And the worst part of this whole matter is, that tobacco, by blunting the keen sensibilities of the parts concerned, leads men to an almost ungovernable desire for strong drink. And there is another evil, which is, that when inebriates, who have been users of tobacco, reform, they practice still greater excess in the use of the abominable weed, to answer in some degree the cravings for alcoholic stimulus. The bad habit of using tobacco, then, works evil in two ways: first, to cause the individual to desire a stronger stimulus; and, second, when the stronger stimulus is discontinued, to take more and more of the tobacco, in order as far as may be to make up for that stimulus.*

* Dr. Adam Clarke remarked, that "so inseparable an attendant is drinking on smoking, that in some places the same word expresses both: thus *pensu*, in the Bengalee language, signifies to drink and to smoke. It is with pain of heart that I am obliged to say that I have known several who, through their immoderate attachment to the pipe, have become mere sots." George Sullivan said, "that the tobacco pipe excites a demand for an extraordinary quantity of some beverage to supply the waste of gian-

The Voice.—Public speakers not unfrequently make a liberal use of tobacco, sometimes by smoking, sometimes by chewing. "A man's voice," said Dr. Rush, "is a glandular secretion, in a proportion to the expense of saliva; and ardent spirits are the common substitutes; and the smoker is often reduced to a state of dram-drinking, and finishes his life as a sot." And the learned and sagacious Dr. Rush remarked, "that smoking and chewing tobacco, by rendering water and other simple liquors insipid to the taste, dispose very much to the stronger stimulus of ardent spirits;" and that "hence the practice of smoking cigars has been followed by the use of brandy and water as a common drink." Also some years ago a writer in the *Genius of Temperance* (American) said that his practice of smoking and chewing tobacco "produced a continual thirst for stimulating drinks;" and that this tormenting thirst "led him into the habit of drinking ale, porters, brandy, and other kinds of spirits, even to the extent, at times, of partial intoxication;" and then he added, "I have reformed; and after I had subdued this appetite for tobacco, I lost all desire for stimulating drinks."

The inhabitants of Northern Siberia, male and female, we are told, swallow the smoke of tobacco for the purpose of bringing on a stupefaction, as pleasurable as that of drunkenness to the spirit-drinker. But this is what the good and Christian lovers of tobacco would call the intemperate use of the delectable weed—the good thing God has given with which to soothe the heart. But as in the case of spirit-drinking it would, we think, be a somewhat puzzling question in the science of morality, to determine precisely how many quids, how many pipes full, how many "pishes," and how many cigars, in short, what precise quantity would in any given case come under the head of Christian moderation.

The senses of sight, smell, and hearing, are also injured by the use of tobacco.

ing, and sometimes by both. Some clergymen find themselves unable to preach unless the pipe or quid has been resorted to just before commencing the pulpit exercises. They feel a troublesome dryness of the mouth and throat. That these individuals are sincere in their belief concerning the good effects of tobacco in their cases, there can be no doubt. They are as honest as the old women are, who cure their tea-headaches with an extra "good strong cup,"—when they assert that tea is one of the best things in the world to cure headache with; and the latter are not more mistaken than the former. This dryness and parched condition of the throat, are of themselves symptoms of a diseased condition of the part. At first the habit of using tobacco was commenced foolishly, or perhaps by the advice of some physician, who knew no more of the true science of healing than the man who put the cart before the horse. Why cannot these would-be wise men of the profession, who have so often recommended tobacco for the difficulties of the throat, remember, that the constant and habitual use of any medicine, however good, will, with indubitable certainty, wear itself out; and that the effects which at first appeared to be good, become ultimately, in all cases of long-continued use, bad. This axiom, be it remembered, holds good in the use of all drugs. What were at first the symptoms of cure, become by long-continued use, the symptoms of disease.

There are cases in which this tendency to dryness of the throat in public speaking would, without the use of tobacco, become so severe, and the hoarseness so great, that it would be very difficult to proceed in the exercise. However if persons will persevere, and rid themselves wholly of the noxious drug, they will find that within a reasonable time—a few weeks, or at most, months, the unpleasant symptoms will pass off. Especially will this hold true, if at the same time other proper means be used to invigorate the general system and its local parts; such as exercise daily in the open air; bathing, tepid, cool, or cold, according to the season of the year and the individual's strength; washing and rubbing well the throat frequently with the hand wet in cold water; gargling with the same; and the use of water as the only drink; these and the like means, in connection with complete and entire abstinence from tobacco, are the natural and

best means that can be resorted to in such cases.

It will be inferred, then, from these remarks, that tobacco, like tea, coffee, and all stimulants that tend to inflame the fauces, throat, and other parts concerned in speech, is injurious to the voice.

"Tobacco when used in the form of snuff," says Dr. Rush,* "seldom fails of impairing the voice, by obstructing the air." "The truth of this remark, though made about half a century ago, we see verified in the case of thousands of public speakers. It is not the snuff-taker alone, however, who injures his voice by tobacco, though the injury which he sustains may be most immediate and severe. By the dryness of the nasal membrane, which chewing and smoking produce, these vile habits have a similar effect. The smoke of the tobacco contains many fine particles of the weed itself, which lodge in the passages. These particles exert a destructive influence on the nerves of every part they touch. The smoke itself also contains a great portion of the deadly spirit or power of the tobacco, and operates on the nerves of every part it touches in the same destructive manner. Besides this deadly influence on the nerves, the acrid power of the tobacco operates injuriously on the muscular tissues and delicate fibres of the organs of voice."[†]

Consumption.—In reference to the effects of tobacco on the respiratory organs, it becomes a question of great importance, whether it has any effect in causing that dreadful disease, consumption; a malady that has become so common in the United States as to be termed the *American* disease; a malady which, when firmly seated upon the individual, can rarely, if ever, be cured. Our country is becoming more and more settled, and should therefore, other things being equal, become also more healthy. There can, however be no doubt that within the last fourth of a century this disease has increased in the United States. Since railroads, canals, steamboats, ships, and other means of conveying the so-called luxuries of life from the different parts of the world to almost

* It is, I presume, generally known that Dr. Rush gave perhaps more attention to investigations concerning the human voice than any other physician who has ever lived. His writings on this subject are probably the best extant.

† Dr. Alcott.

every nook and corner of our wide country, have been so much improved, the dietetic and other hygienic habits of our people have become much changed. Thus it is, doubtless, in part that consumption has, within that time, become more frightful in its ravages than when a state of greater simplicity obtained.

As to the use of tobacco, I am well aware it will be objected that females, who, in our country, seldom use the article, are yet very subject to consumption. But the disease is hereditary in a large proportion of cases. In such cases, the effect of unfriendly agents would be only the more rapidly to develop the disease. There being no public registry of births and deaths in most parts of the United States, it would be difficult to form an opinion as to whether males or females suffer most from this disease.

But it cannot be doubted that tobacco has an influence in many cases, in causing and developing consumption. While the narcotic effect of the plant is exerted on the nervous system, we know that inflammation and ulceration of the throat are often found in cases of those who smoke freely. A short, hacking cough is also to be observed, attended sometimes with the bringing up of dark, grumous blood. On the whole, no important part of the system is so liable to disease as that delicate structure, the lungs. I have known of some cases, and heard of numbers of others, in which tobacco has been at least a prominent cause in developing consumption. This has been proved true from the fact, that on discontinuing the use of the drug, a great amelioration of the symptoms has taken place, and in some cases a complete cure has been thus effected.

It will be understood, then, I do not affirm that tobacco is the principal cause of the fearful ravages of consumption in our country. The causes are many and complex, and need deep study and investigation to enable us to arrive at accuracy of results. Could we know the whole truth in the matter, we should doubtless find that, besides a variety of debilitating habits, the use of stimulants and narcotics, such as wine, spirits, tea, coffee, and tobacco, have had much to do in causing and developing this most stealthy and insidious disease.

Any agent whatever that poisons the system, however gradually, may cause ulceration and destruction of the lungs.

Palpitation of the Heart.—A nervous palpitation of the heart is often caused by the use of tobacco. This effect may be produced either by the action of the narcotic on the nervous system, or indirectly through its effect upon the stomach, which, in certain diseased states, acts by sympathy on the heart, producing the palpitation. I am certain that any physician who will carefully observe a sufficient number of cases of palpitation, will find that I am correct in this position. Many a man has been treated a long time for what was termed a *heart disease*, and without any good effect whatever. In many of these cases, the great and most important thing necessary has been to *abstain from all use of tobacco*. But here I must observe, also, that the use of strong tea and coffee very often produces the same results; so that, if the disease had been caused principally by tobacco at first, and if this were discontinued, and not the former articles, the user of tobacco would, in many instances, fail of obtaining a cure. Avoid tobacco, tea, and coffee—in short, all narcotics—this is the rule; a practice which, followed faithfully and perseveringly, will in every case be attended with the best results.

Difficulty of Breathing—The use of tobacco besides tending to cause and develop consumption, has sometimes the effect of impairing the function of respiration. I think any one who will observe closely, and notice those persons who have been addicted to smoking for fifteen or twenty years, and in many cases a less time, will perceive that the respiratory function does not go on as perfectly as it ought. There is a kind of *wheeziness* of the breathing; the man is *short-winded*, so to say. I have seen, in numbers of instances, this difficulty exhibited in a remarkable degree. A great smoker is never a great pedestrian.

There is also the sudden starting and choking sensation, with a feeling of weight and great oppression about the heart, with, at the same time, an extreme difficulty in taking in the breath. That tobacco is the principal cause of these difficulties has been proved, as when the article is discontinued the symptoms soon vanish.

It is to be observed, however in this connexion, that both tea and coffee used freely, do in some cases cause these last-mentioned nervous symptoms of breathing, and oppression about the heart. Any nar-

otic, persevered in, may bring about these results. It is the effect of the poison upon the nervous system generally in these cases.

A case is quoted by the Rev. Mr. Isaac, in "Mysteries of Tobacco," from Dr. Clarke, as follows: "A person of my acquaintance who had been an immoderate snuff-taker for upwards of forty years, was frequently afflicted with a sudden suppression of breathing, occasioned by a paralytic state of the muscles, which serve for respiration. The only relief she got in such cases was from a cup of cold water poured down her throat. This became so necessary to her, that she could never venture to attend even a place of public worship without having a small vessel of water with her, and a friend at hand to administer it! At last she abandoned the snuff-box; the muscles re-acquired their proper tone, and in a short time after, she was entirely cured of her disorder, which had been occasioned solely by her attachment to her snuff-box."

Indigestion.—In the country-parts of the United States, we often find persons who tell us it is absolutely necessary for them to use tobacco. They were in the habit of "*spitting up their food*," for which the doctor told them to commence taking it. The oracle of the doctor is the veriest law and Gospel whenever it agrees with the propensities of patients. But I have known some well-meaning, pious people brought into the habit in this way, and when once it is fixed upon them, not one of a hundred has the power to leave it off. That there is such an effect of tobacco in certain cases of indigestion (*spitting up food*), there is no doubt. It happens in this wise; the stomach has been worried and goaded habitually with too much, and improper kinds of aliment; perhaps the brain has been for a long time subjected to too much excitement, which is always visited to a greater or less extent upon the stomach; by a severe attack of sickness with imprudent dosing, or perhaps by dosing in a smaller and more continued way, the stomach has become so weak that often a part of the food is rejected.

Now in such cases the symptom is a good one rather than otherwise. If too much is given for the weak and debilitated stomach to do, it is better if it have power to eject a part of its load. It can then go on more favorably in the fulfilment of

its difficult task. But the *influence* in tobacco, the organ is stimulated into the *minimorum* of retaining its load. Then the very symptom which patient and physician are complaining in such a case is a good one, and ought not to be interfered with, except that less food should be taken. But such advice, physicians know too well, is never obeyed, nor are people apt to pay for a thing so simple as that. Hence it is that physicians often find it necessary to advise differently from that which they know would be in reality the best.

As to the symptom in question, I say, unhesitatingly, it is better not to interfere with it by administering drugs; and especially a drug that fixes a habit so strong and ungovernable upon the system as the use of tobacco. Use the natural means of invigorating the whole system, and thus the weak part will become strengthened. By no other means can it be. It is easy to give stimulants which will delude the individual for the time, but harm is the only and inevitable result from such practice; and in no case should the stomach be given too much to do.

Among the great and almost innumerable family of symptoms belonging to indigestion, there is none that may not be caused by tobacco. Spitting up food, pain in the stomach, acidity, heart-burn, loss of appetite, disrelish for all simple articles of food and drink, eructations, flatulency, constipation, constipation alternating with diarrhoea, palpitation, tremulousness, fulness in the head, giddiness, stupor, depression of spirits, weakness of the eyes, wasting of the flesh (but in some cases the opposite extreme), derangement of the liver, pallor of the countenance and sallow-ness—such are some among the multitude of symptoms that are known to be caused by the use of this detestable drug.

Constipation.—Some persons who suffer from constipation, smoke in the morning for the purpose of causing the bowels to act. The cathartic effect of tobacco is one of its prominent results when taken in considerable quantity. And it is also true, that with many persons in whom there is a tendency to torpor of the bowels, the smoking of a cigar will bring about this result. Whether the effect be a good one, let us inquire.

How does a cathartic or aperient substance act thus to cause the peristaltic motion of the colon or lower bowel? By its action, indirectly, as an *undue* and un-

natural stimulant to the part. . This is the case with all such substances; and who does not know that the habitual use of any article of the kind never cures the difficulty—only in the end makes it worse? Look at the immense amount of pill-taking in the United States, the most pill-gulping nation in the country on the face of the earth. What an account of mischief is thus done the health, by keeping up a mode of drugging the system for evils which the drug appeared at first to remedy?

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 14, 1852.

TOBACCO.—In the present Number we conclude some rather lengthy extracts upon the subject of Tobacco, which we presume have not been uninteresting to our readers. The extracts we have given explain in a very clear and intelligible manner the nature and properties of this noxious weed, and its deleterious effects upon the human system. We feel that this subject is one of considerable importance, and that it should not be passed over carelessly, nor treated lightly by the Saints of God; for not only physically, but intellectually and morally, does this poisonous plant exert a baneful and degenerating influence throughout that community which may be habituated to its use.

It appears truly marvellous that men, who otherwise are regarded as men of sense, intelligence, and wisdom, should evince such an ardent attachment to an article naturally so repulsive to the senses of those who are practically uninstructed into the mysteries of its use. We can only account for such perverted appetites upon the principle that there exists in the human mind a constant disposition to run away from the principles of purity and life, and pursue the opposite.

"Tobacco is not for the body, neither for the belly, and is not good for man." So says the Word of Wisdom—the Word of the Lord. Yet how few Saints seem to realize this. It is truly astonishing to hear the paltry excuses which are urged, and the frivolous objections which are started to cover up the delinquency of non-compliance with this, as well as other precepts contained in the Word of Wisdom. A certain schoolmaster once entered his schoolroom, and discovered several of his scholars indulging in the luxury of burning and whiffing the famous narcotic, a practice obnoxious to the regulations of the school; he interrogated them closely as to their reasons for adopting the prohibited habit; one gave as a reason, that he smoked for the toothache, a second gave another reason, until the last boy's reason only remained to be explained; by this time the most accountable and unaccountable reasons had been put forward, and the solitary youngster seemed at his wit's end to find an original why and wherefore to the searching query, when he suddenly astonished his inquisitor by the startling declaration that he smoked for *corns!* And, if the truth were revealed, the reason why so many Saints adhere to the use of tobacco, is because of their "corns!" or, in other words, they have adopted the practice, until it has become part and parcel of their nature, and the essence of tobacco has become part and parcel of their physical constitution; and they feel unable to summon sufficient resolution and moral courage to shake off the incubus, and free themselves from the chain of slavery which this odious practice subjects them to.

It is certainly abominable for a person of delicate lungs, in taking a walk with the hope of obtaining a breath of sweet, pure air, to ever and anon, meet with persons with the consequence of Nabobs, puffing the most noxious vapour from their mouths.

and poisoning the atmosphere for yards around them. It is said, in the good Book, that when God made the earth, &c., he pronounced all things very good; consequently the atmosphere was pure and invigorating; and we wonder what moral right any man has to seek out a foolish invention to contaminate, and impregnate with pestilential vapour, disease, and death, that atmosphere which an Almighty and All-wise Creator organized pure, health-inspiring, and life-giving. We know none whatever. And it is a still more indecent, filthy, and disrespectful thing to behold men, otherwise of a decent, clean, and respectable appearance, manifesting a countenance set off with copious streams of some fluid, not unlike in appearance thin treacle or molasses, trickling from the corners of the mouth, or the nasal organs, whilst from the same locality is emitted a sickening influence, extremely disgusting and repulsive to senses of ordinary acuteness.

Whatever may be said in favour of those brethren or sisters, who from their infancy to an advanced age have been drilling themselves in this Gentile practice of using tobacco, &c., until they feel as though death would be preferable to an abandonment of the pleasures of the pipe, we think not a sentence can be advanced in extenuation on behalf of those of younger years, who may be addicted to the worship of this nauseous drug. If the older Saints who may use tobacco would exhibit a little moral courage, and be determined to overcome this pernicious practice, they would find the task much more easy of accomplishment than they might at first imagine, and the very victory over their false appetites would give a degree of dignity to them which would raise them in the scale of being, and bring them one step nearer to the purity and perfection of the inhabitants of redeemed worlds. Their senses of taste and smell would be much improved, and rendered more keen and discriminating, they would enjoy their food with a relish before unknown, whilst the odorous perfume exhaled by ten thousand herbs and flowers, which grace this magnificent creation of our God, would convey to their olfactory nerves sensations of pleasure and delight, of which they had previously little conception.

It should be the ambition of the younger Saints to steer clear of those foolish, hurtful lusts and practices which are followed and indulged in with such avidity by the Gentile nations, so that they may become "clean vessels" for the Lord to show forth His power, and manifest His glory to the inhabitants of the earth, and thus become mighty and honourable instruments in His hands in the great work of renovation and restitution, and be had in everlasting remembrance among the sanctified. Upon the rising generation of Saints will devolve the greater share of the responsibility to become a peculiar people, holy unto the Lord, shewing forth His praises unto the ends of the earth.

Let those Saints therefore who hope to live long on the earth, and witness the purity, majesty, and glory of Messiah's kingdom, as it unfolds itself to the nations, seek diligently to purify themselves in body and in spirit, and to follow those practices which will be commendable in Zion, and will not bring reproach at the coming of the Lord Jesus Christ.

DEPARTURE.—Elder G. P. Dykes, whose Farewell Address appears on another page, embarked on board the *Western World*, hence for New York, on the 23rd ult., after a sojourn in Europe of two years and a half. During this period, this worthy servant of the Lord has laboured diligently to build up the Kingdom of God in Britain, Denmark, and Germany; and his labours have been signally honoured of God, especially in Jutland, a province of Denmark, in establishing flourishing Branches of the Church, and in bringing many precious souls into the true fold of the good

Shepherd. His labours in Germany have been principally confined to the translating and publishing of the Book of Mormon in the German language.

Much praise is due to Elder Dykes for his indefatigable exertions during his mission to Europe, and his soul must surely be filled with pleasure and satisfaction in retrospection of the success with which they have been crowned. He departs from these shores with our blessing, and we feel confident that the European Saints will not forget him in their supplications before the throne of grace, that he may be safely wafted over the watery world to the bosom of his family, and that the Spirit of the Lord may continue to rest upon him, and direct his movements in all time to come.

THE NEWPORT ACCIDENT.—We have received authentic information concerning the late accident at Newport, and find that the account given in the *Liverpool Mercury*, and other papers was greatly exaggerated. The party had not sat down when the first indication of the roof falling in was observed, and had all retired to another room when it fell in, being about fifty minutes from the time the ceiling was seen to crack, excepting a few who were engaged in removing the services, and some who remained from curiosity. It is truly astonishing what little confidence can be placed in newspaper reports, especially when the subject pertains to the Latter-day Saints, and this is another exemplification of the difficulty editors experience in telling the truth either for or against us.

HIGHLY INTERESTING FROM SCANDINAVIA.

PERSECUTIONS AND BAPTISMS.—EXTRACT OF A LETTER FROM ELDER WILLARD SNOW.

Copenhagen, July 16th, 1852.

a warm reception, that I almost forgot I was in a land of strangers. We had a joyful meeting; my presence seemed to inspire them with increased strength and courage.

Elder Forssgren, it seems, had felt seriously the heavy responsibility that Elder Erastus Snow rolled upon his shoulders when he left. I took him into my room, prayed with and for him, comforted and blessed him according to his desire. He feels first rate now, and is doing well, and has been all the time. He has done a great and good work in this land, for which I feel thankful, and feel to pray for him with all my heart, that he may lead out many Saints with him, and rejoice with them in Zion as the fruits of his labours.

Some excitement had been got up here as well as in other lands, in consequence of the Official Reports of those fugitive defunct judges of Utah, urged on, as usual, by apostates and priests, indicating hostility against this office, but not serious.

The large hall, in the heart of the city, in which Elder Erastus Snow held his last Conference, and which the Saints ex-

Dear Brother S. W. Richards,—I feel to bless and thank the English Saints for all their acts of kindness to me during my four months stay with them, for I have not forgotten them, though separated from them. I shall long remember the winter I spent in the Church in the British Islands, and especially our General Council, on the 6th of April, at London. When I parted from all the brethren who speak English, and left the English shores, I began to feel in no small degree what a blessing it was to enjoy the society of affectionate Saints, with whom I could pray, sing, and associate, and converse in my own native tongue, wherein I was born. It seemed almost like going from home.

After I parted with you and all the brethren at London, I went direct to Hull, took the first steamer, and left on the 21st of April. I crossed the German ocean, and landed at Copenhagen on the 26th April. I found Elder P. O. Hanson in the office. Elder J. Forssgren had just returned from Aalborg and Fredricia, and Elder H. P. Jensen from Hamburg. The brethren had been anxiously looking out for me to come, and I met with such

pected to occupy during the season, was, however, refused them, under pretence of fear of its being molested and damaged by the populace, if the "Mormons" were suffered to preach repentance and remission of sins in it. We hired another, and had the writings made out, but before the lady who owned the hall signed them legally, she happened to call on a policeman who told her such a pitiful tale that she dare not accept the money, and put her signature to them, though she afterwards regretted calling on the police, so her hall stands empty. We also applied for the Baptists' meeting house, as Mr. Mönster was about giving it up, and breaking up his congregation, but the proprietor seemed little inclined to let us have it, so we are without any other hall than the one we always occupied. But perhaps it is all right, at present it cannot be helped anyhow, but the consequence is, a couple of hundred Saints are deprived of hearing public preaching on the sabbath, for want of a hall sufficiently large.

Several of the Elders have been taken up by the police under different pretexts, such as vagrants, impostors, and the like; and after being carried about from place to place, and held in custody and imprisonment for several days, have been sent to Copenhagen at last, to the captain of police, and then let go again with this advice, to go and preach to their own countrymen. As one of them (brother Johnson) happened to be a Swede, we have taken their advice, and sent him into Sweden, to the place of brother Forssgren's nativity and former labours, for it appears the seed he sowed there is springing and sprouting up; for although they succeeded in driving him out of the country, he has many friends there, and they could not prevent them, after he was gone, from believing the words he spoke to them. I am informed that the king of Sweden himself is not in favour of banishing out of his country his own native-born subjects, as brother Forssgren was, for preaching remission of sins to the people in the name of Jesus Christ, nor of their being punished without his sanction; and if this matter gets fairly out, it may be difficult to persuade him to spare those priests always. I would not think it strange if in time the Lord brought many souls out of that land, with a high hand and an outstretched arm. We have received an

excellent letter from brother Forssgren's father and friends since brother Johnson's arrival among them. The branch there, though small, is increasing, and the prospect is fair. I pray that they may be armed with righteousness, and go forth with the power of God.

We sent two other young Elders over to the southern shores of Sweden; they were very soon hurried out by the priests, assisted by the police, the fruit of which is, a young man, I do not recollect his name, who is left there, has since baptized several persons, and has organized a little Branch.

They have also been trying again to put down "Mormonism" in the island of Falster, where brother Forssgren was once mobbed, and near the same place where Elder Bruun was so unmercifully beaten last winter. You know the spirit of "Mormonism" is bad stuff to put out, if it fairly gets to blazing; it is like fire shut up in one's bones, or a torch in a sheaf of stubble; in fact, I believe the Prophet says, the stubble shall be burned up by it; and it sometimes breaks out and burns unawares, and burns the fingers of many.

A number of rude lawless fellows, with a policeman having a sword girded on his thigh, at the head of the gang, entered the dwelling of brother Thompson the other day in the presence of his family: the policeman brandished his sword and threatened brother Thompson's life; he however eluded their grasp, and made his escape out of the house, and hid himself. The pretext for this outrage was that there were "Mormon missionaries" secreted in the house, or something of that sort; but finding none, they finally left, doing little else than breaking in the windows of his house and insulting his family. From this and some other more recent cases it would appear to a mountaineer, that the police of the North sustain about the same relation to the Latter-day Saints as the wolves do to the more peaceful animals on the plains.

We have just received a note from Aalborgh from Elder V. D.—s to the following effect:—while he was holding a little meeting one afternoon at a farmer's house in Vensyssel, he was molested by a set of lawless fellows who came into the house and commenced pricking him with awls, broke up the meeting, drove him out of the house, followed him out, ran after him, and beat him with

sticks and clubs. Having got away from them with his blood running down his back, he entered a house where he was washed, anointed, blessed, and got to bed by brother Thompson. The rest of the brethren and sisters having escaped, after about one hour the mob returned to the house where he lay in bed, tore the sheets, dragged him out into the field, intending to throw him into the creek, but seemed to have been prevented by the power of God, (similar to what those four ruffians were prevented from cutting off Joseph's head after he was shot at Carthage,) and they left him there naked on the field. This is not the first time this promising young man has been insulted, abused, and roughly handled by his own countrymen, for preaching to them faith, repentance, baptism for the remission of sins, and the laying on of hands. As I have just learned, that the Elder that Elder Erastus Snow intrusted with the Iceland mission has apostatized, and been drowned, I think of sending Brother D—s there to take his place, as I am quite as anxious for the Gospel to be preached in Iceland as in South America or India.

I have just received another letter from brother Goodwinson, who accompanied the brother spoken of on the Iceland Mission, and he wants some one to go over and help him. He says he is surrounded with many friends who are believing, and some, like the good old household of Cornelius, wish to be baptized, and are waiting for some one to come with authority from God to baptize them with water and the Spirit; for there is no one there holding the Priesthood at present. I pray the Lord of the harvest to send more faithful labourers into the field, for the harvest is great, the fields are white, and the labourers are few.

Our Norwegian Mission has met with a very friendly reception, at Brevig, at Frederickstad, and at Oster Prusöer, where a small Branch of the Church has been organized, consisting of half a dozen members. Elder H. P. Jensen, to whom it is intrusted, is now there, and with two other brethren, Elders Ominsen and Falkman, and a supply of books from this office, is opening the work in different directions. We received a letter a few days since from them, also one from quite an influential man there, who, with his wife, was baptized in this city sometime before I came. He informs us, that though he

has many friends, there is considerable excitement there, and the people are opening their eyes a little to see what these things mean.

There have been about forty baptized in Bornholm of late, and the work is spreading in that island; also about the same number in the Aalborg Conferences; fifteen or twenty in Copenhagen since I came here, and smaller numbers in different directions among the Branches in the country. Elder Aagreen is baptizing some on the Isle of Mær; some have been baptized on the west coast near Ring Kyöbing; Elder Bruhn is holding large meetings near Pestör, on the South of Zealand; brother Sknaby writes there is a favourable opening at Dhouly, near Aohuns. So you see the work continues to spread and branch out a little though against a tide of opposition, like a vessel ploughing the current of the Mississippi; and so great is the opposition that it is sometimes dangerous to baptize openly; and if it is found out that even servants are favourably disposed to hear, they are perhaps dismissed, or their master is visited by a priest, and they proscribed.

The Elders though mostly young are spirited and blessed. Brother Erastus seems to have gathered around him some promising young men, and planted a little nursery that I hope will grow up trees to bear much fruit.

The *Skandinaviens Stjerne* is also on the increase in circulation; several periodicals have copied some important pieces from it; and, I am happy to say, to their credit, others have spoken against religious proscription or personal persecution of Latter-day Saints. I am also informed that the Queen reads our writings sometimes, and it is well known that many influential men, as well as the King himself, are in favour of liberal principles to some degree. So you see we are neither powerless nor friendless, though our petition fell through without as much effect and consideration as we wished. But it has opened the eyes of statesmen a little to what is going on, and has been publicly noticed and spoken of.

Brother Forssgren has just come in from Bornholm, where he has been labouring the week past with brother Svenson; he says he has experienced an abundant flow of the Spirit in speaking to a very large and respectable congregation of people, among whom three or four priests

rose up and commenced contending with him. The result is, he has baptized twelve or fifteen more, and left the fire glowing all over the country.

I have experienced a slight weakness in my lungs and back, and find my health a little impaired, perhaps in consequence of a change of climate and diet, or confinement and mental labour, rather than active life to which I have been accustomed at home.

Elders Forssgren and Hanson join with me in kind love to you and all the flock over which God has made you steward.

With sentiments of high consideration, I remain, as ever, your faithful friend and brother in the bonds of the New and Everlasting Covenant,

WILLARD SNOW.

ELDER DYKES'S FAREWELL TO THE SAINTS IN EUROPE.

Brother S. W. Richards.—Dear Sir,—As my labours in Europe have closed for the present, and to-morrow I expect to sail for the west, permit me through the STAR to say farewell to the Saints in this land, also to those in Germany and Denmark, whom I love in the truth, for the truth's sake. My continual prayer is that God, our Heavenly Father, will bless them all in temporal as well as spiritual blessings, that they may be speedily gathered out from Babylon, and receive their inheritance in Zion, among the children of Joseph, that they may be sanctified in holiness, and prepared for that Sabbath of rest which remains for the people of God.

Since my last, published in STAR No. 22, Vol. xiii., I continued my labours in Germany, until the translating, revising, printing, and stereotyping of the Book of Mormon in the German language were

completed, according to the directions of Elder John Taylor. Being succeeded in the presidency of the mission there by Elder Daniel Carn, who was sent from Salt Lake City for that purpose, I took my departure from Hamburg for this country, and have spent a few weeks in the very pleasant society of interesting and warm-hearted Saints, by which I feel refreshed and strengthened for my journey.

Offering my sincere thanks and grateful acknowledgments to God, our Heavenly Father, in the name of Jesus Christ, for His protecting care that has been over me unto this day, and also sincerely thanking the Saints for their great kindness, I bid them all farewell for the present.

I subscribe myself, your humble and obedient servant in the New and Everlasting Covenant.

G. PARKER DYKES.
Liverpool, July 22, 1852.

VARIETIES.

LET the shipwrecks of others be your sea marks.

MOST men are slaves, because they cannot say "No."

THERE are now 53 Roman Catholic convents, and 1,500 nuns in England.—*Family Herald*.

SOUND ADVICE.—The following sound advice occurs in an Almanack:—"If you wish to have a shoe of durable materials, you should make the upper leather of the mouth of a hard drinker; for that never lets in water."

GOLD IN NOVA SCOTIA.—The *Halifax British American* says:—"There is no doubt whatever that gold—real, veritable gold—has been discovered in Nova Scotia, in large quantities, and of great purity. Samples have been forwarded to scientific men in this city."

STEAM-BOAT EXPLOSION.—About three o'clock this morning (July 5) the steam-boat *St. James*, Captain Thomas Clarke, exploded her boilers at Point Aux-herbes, on lake Pontchartrain, and some fifteen or twenty of her passengers, among whom were judge Preston of the Supreme Court, J. M. Wolfe, and John L. Sheed, of the Mint, lost.—*New Orleans Picayune*.

THE Bible was first divided into chapters in the year 1253.

IDLENESS—the sure pilot-fish of crime and shame.

FIRE AT BOSTON, U.S.—A destructive fire broke out on Saturday afternoon, July 10th, at Boston, and proved the largest that had occurred there for years, destroying nearly fifty buildings, leaving upwards of one hundred families homeless. Loss estimated at 300,000 dollars.

CONFLAGRATION IN LOWER CANADA.—A tremendous conflagration occurred at Montreal, Lower Canada, commencing on the 8th July, destroying property variously estimated at from 3,000,000 to 4,000,000 dollars, including from 1,200 to 1,500 buildings, chiefly those occupied by the poorer classes in the suburbs of the city. It was estimated that nearly 5,000 persons were rendered homeless by this calamity. The fire originated in a baker's shop. The flames raged about two days.

CRIME AMONG THE MENDI AFRICANS.—Mr. Thompson, the Missionary, writes:—Though polygamy prevails to such an extent that a man's greatness is measured by the number of his wives; though so little covering of the body is used generally, and a state of nudity be common among them, yet the public sentiment against adultery is even higher than in many parts of the United States, and is punished with far greater severity, and with this difference: in America, the punishment generally falls (if at all) on the female; in this country, always on the male, while the female escapes unhurt. The adulterer is in some cases severely flogged, in other cases heavily fined, in others sold as a slave, and in others put to death.

SHOCKING CONDITION OF THE CARLISLE HAND-LOOM WEAVERS.—At the Carlisle County Court the following conversation took place between the judge, Mr. T. H. Ingham, and a defendant, a hand-loom weaver, who was sued for a small debt by a Carlisle tradesman:—Judge: Do you owe this money? Yes, sir, I do.—Then why don't you pay it? I will, sir; I am willing to pay it as fast as I can.—As fast as you can! What wages have you? 4s 9d a week.—Nonsense. It is true, sir, I assure you.—4s 9d a week! Yes, sir, that's all; and I have a wife and three children to keep out of it.—Why, what are you? A weaver.—And you say you can't make more than 4s 9d a week? No sir, I can't; and there are hundreds of weavers who can't make more than that as well as I; and they can testify to the truth of what I say. His Honour evidently felt for the poor fellow, and made an order for a small amount monthly.—*News of the World.*

DRUNKENNESS.—When this vice has taken fast hold of a man, farewell industry, farewell emulation, farewell attention to things worthy of attention, farewell love of virtuous society, farewell decency of manners, and farewell, too, even an attention to person; everything is sunk by this predominant and brutal appetite. In how many instances do we see men who have begun life with the brightest prospects before them, and who have closed it without one ray of comfort and consolation! Young men, with good fortunes, good talents, good hearts, and sound constitutions, only by being drawn into the vortex of the drunkard, have become by degrees the most loathsome and despicable of mankind. In the house of the drunkard there is no happiness for any one; all is uncertainty and anxiety. He is not the same man for any one day at a time. No one knows anything of his outgoings or his incomings; when he will rise, or when he will lie down to rest, is wholly a matter of chance. That which he swallows for what he calls pleasure, brings pain, as surely as the night brings the morning.

THE GOSPEL.

BY M. MORTON.

How lost were our days till we met with the Gospel,
The creeds and the systems seem'd powerless and vain;
We ne'er received precepts so suited to save us
As those by the Priesthood restored again.

In the wisdom of men, we had long been entangl'd,
And forms without power encircl'd us round;
But now we rejoice in the hope of redemption,
And peace to the faithful doth ever abound.